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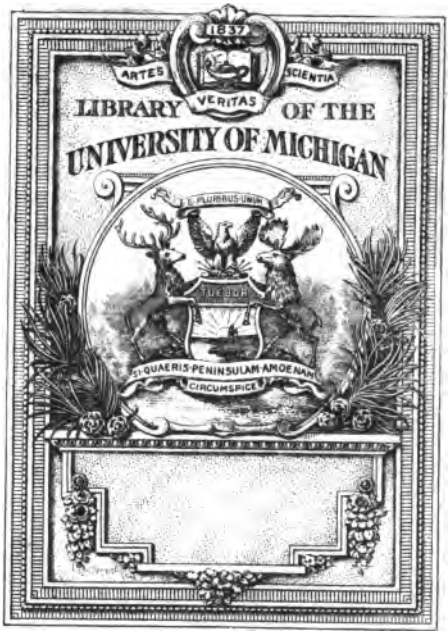
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THE

UNITED STATES

OF AMERICA From Dr. S. A. Jones

COMPARED WITH

SOME EUROPEAN COUNTRIES,

PARTICULARLY

ENGLAND:

IN

A DISCOURSE

DELIVERED

In Trinity Church, and in St. Paul's and St. John's Chapels, in the City of New-York, October, 1825.

BY

JOHN HENRY HOBART, D. D.

Rector of the said Church and Chapels, Bishop of the Protestant Episcopal Church in the State of New-York, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary.

SECOND EDITION—WITH ADDITIONAL NOTES.

NEW-YORK:

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No. 99 Pearl-street.

1826.

TO

JOSHUA WATSON, Esq.

TREASURER OF THE SOCIETY (IN ENGLAND) FOR PROMOTING CHRISTIAN KNOWLEDGE,

ONE OF HIS MAJESTY'S COMMISSIONERS FOR THE BUILDING OF CHURCHES,

&c. &c. &c.

My dear Sir,

I know too well your attachment to England, to suppose that you will approve of all the sentiments expressed in this discourse. But I have received too many evidences of your candour and liberality, to be for a moment apprehensive that you will censure an American for the frank, but, I trust, decorous avowal which he makes of his preference for the institutions of his own country; accompanied as this avowal is, by the declaration of the debt of gratitude which is due to your's, for those civil and religious blessings which his countrymen have derived, as their best inheritance, from the land of their fathers.

My object in dedicating this discourse to you, is to express the feelings of private gratitude; and to bear testimony to eminent Christian worth, and to zeal devoted and unwearied in the advancement of the kingdom of Christ. Your favourable opinion of some of my early publications, in which I advocated the cause of "evangelical truth" in union with "Apostolic order," introduced me to the notice of individuals in England, whose attachment to that truth and order, and whose exalted character and station and influence, render their friendship most honourable

and valuable to me. At your hospitable board I often met this honoured circle; and in your society, and that of your interesting family and friends, I spent some of the most delightful hours that solaced my absence from my country, my diocese, my congregations, and my home.

But, my dear Sir, it is in your public character that I most admire, honour, and venerate you. As the prudent, and wise, and uniform friend of the Church, divinely constituted in her sacraments, ministry, and worship, to be the guardian of the faith once delivered to the Saints, you devote your time, your talents, and your fortune, to her interests and advancement; and in this exalted work of Chrstian benevolence, you are associated with the highest dignitaries of the Church of England, and with some of the nobles of that land. But I esteem it a still more enviable distinction, that in primitive principles, in unaffected piety, in every amiable virtue of the Christian, the name of *Watson* is not unworthy of being ranked with those of *Nelson*, of *Wogan*, of *Waldo*, and of *Stevens*.

That your life, so valuable to the large circle of your friends, and to that Church to which it is devoted, may to a distant period be prolonged in health, in usefulness, and in happiness, is the fervent prayer of,

My dear Sir,

Your very faithful, affectionate,

And obliged friend,

J. H. HOBART.

New-York, Nov. 18, 1825.

THE

UNITED STATES, &c.

PSALM cxxxvii. 4, 5, 6.

How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

THIS exclamation of lively and deep affection for the land which was "blessed of heaven above and of "the deep that lieth under," and for that Zion where God delighted to dwell, uttered by the Israelites when captive by the rivers of Babylon, expresses forcibly and pathetically the feelings which must often arise in the bosom of him who, from motives of health, of business, or of pleasure, sojourns a voluntary exile in distant climes, from such a country as that, brethren, of which we may be proud, and such a Zion as that which engages, I trust, our best affections. Often, O how often! have these feelings of strong and affectionate preference for the country and the church which he had left, deeply occupied the mind of him, who now wishes to thank the Father of mercies that he is permitted again to address you in these walls,

sacred on account of the objects to which they are devoted, and endeared to him as the place where he has mingled with you in supplications and praises to the God of all grace and goodness, and delivered with much infirmity indeed—(this is not the place nor the time for the affectation of humility)—in much infirmity indeed, but he can and he will say, in sincerity, the messages of the Most High and the words of salvation. They were feelings excited not only in those distant lands less capable of being compared in their physical aspect, and in their civil, social, and religious institutions, with his native clime, but even in that with which the comparison is more natural and obvious; which must always come with lively excitement on our feelings, as the land of our fathers; and which, with all its faults, presents to our impartial and scrutinizing judgment, so many claims to our admiration and love. Yes, even in that land whose fame is sounded throughout the earth, which its sons proudly extol as the first and the best of the nations, whose destiny she has often wielded—even there, where nature has lavished some of her choicest bounties, art erected some of her noblest monuments, civil polity dispensed some of her choicest blessings, and religion opened her purest temples—even there (and he thinks the sentiment was not that of the excusable but blind impulse which instinctively attaches us to the soil that gave us birth) his heart deeply cherished, and his observation and reflection have altogether sanctioned, lively and affectionate preference, in *almost* every point of comparison,

for his own dear native land, and for the Zion with which Providence has connected him. And often in the fulness of those feelings has he poured forth the exclamation which the fulness of feeling now recalls—
"How shall I sing the Lord's song in a strange land?
"If I forget thee, O Jerusalem, let my right hand
"forget her cunning. If I do not remember thee,
"let my tongue cleave to the roof of my mouth; if I
"prefer not Jerusalem above my chief joy."

I have not been accustomed, my brethren, to obtrude on you, in this place, my private thoughts and feelings, particularly when connected with topics not strictly appropriate to the pulpit. Yet on this occasion I think I shall not trespass on your indulgence if I do so. The event that unites, after a long separation, a pastor with a flock who, through a course of years, has been so indulgent to his infirmities, so lenient to his deficiencies and failings, and so disposed to overrate his services; who have loaded him, and those more immediately dear to him, with so many favours; and who now welcome, with those delicate, tender, and warm greetings that go to the heart, his return among them; is surely one in which the predominance and the expression of personal feelings are not only excusable, but natural and proper, and to be expected. Bear with me then, if for a short time I occupy you with some of those reflections which forcibly occurred to me during my absence, and which since my return press themselves on my thoughts and feelings. I do so with the view of confirming your enlightened and zealous attachment to your country and your church.

It is a common observation, that we know not the full value of our blessings till we are deprived of them. Certainly I knew not the value of mine. I speak not of my private comforts and blessings; of the greatest of all, the family and the faithful friends, with whom I could pour out my soul, and to whose endearing society I could flee, and be for a while at rest. I speak not of my congregations and my diocese, from my connection with which I derived so many exalted gratifications. But I allude to those public blessings which I enjoyed in common with all the citizens of this eminently favoured land—blessings, *physical*, *literary*, *civil*, and *religious*—which while they elevate us as a people, call loudly for our thanks to him who assigns to the nations their destinies, and for the cultivation of all those principles and virtues which only can make our blessings salutary and permanent.

We have heard of the *fertile soil* which, in other lands, makes so abundant a return to the light and easy labour that tills it. Our feelings have glowed with delight, or thrilled with awe, at the descriptions which have vividly presented to our imaginations the beautiful or the sublime scenery for which other countries have been so long celebrated. We have perhaps sighed for those distant climes, whose skies are represented as glowing with serene and almost perpetual radiance, and whose breezes bear health and cheeriness to the decaying and languid frame. And undoubtedly in these respects, it would be little less than absurd to urge a superiority over some other lands, or altogether an equality with them. But the

comparison was less adverse to our own claims than I had supposed. We boast not indeed of Alps rising on Alps with wild and snow-crowned summits, sheltering within their precipitous and lofty ridges, vallies that beam with the liveliest verdure, and bear the richest productions of the earth. Yet the warmest admirer of nature, after having feasted on these tremendously sublime or exquisitely beautiful scenes, would still be able to turn with refreshing pleasure to the contemplation of the varied and bold outlines that mark the extensive mountains which range through our own country; of the highly cultivated fields that occupy their vallies and variegate the massy forests which mount up their sides; of the long and majestic rivers that proudly traverse the plains, or burst through the lofty hills which oppose them; and even of that sky, if not always as genial, often as serene and glowing as that of the most favoured of the southern regions of Europe, and which illumines the fertile soil that it nourishes and enriches. The traveller, indeed, is not surprised, elevated, and delighted by the stupendous castles which guard the mountain pass, or proclaim in their more interesting ruins that they were the place of refuge or the point of assault. He sees not the large and imposing edifices which, embosomed in the groves of some rich valley, or pointing some lofty hill, proclaim the taste as well as the piety of the ecclesiastics, who here daily and almost hourly raise the responsive strains of devotion. Nor is he astonished at the splendour that beams from the immense structures which wealth has erected for

the gratification of private luxury or pride. But he can see one feature of every landscape *here*, one charm of American scenery, which more than repays for the absence of these monuments of the power, the grandeur, the wealth, and the taste of the rich and the mighty of other lands—and which no other land affords. The sloping sides and summits of our hills, and the extensive plains that stretch before our view, are studded with the substantial, neat, and commodious dwellings of *freemen*—independent freemen, owners of the soil—men who can proudly walk over their land and exultingly say—It is mine; I hold it tributary to no one; it is mine. No landscape here is alloyed by the painful consideration, that the castle which towers in grandeur was erected by the hard labour of degraded vassals; or that the magnificent structure which rises in the spreading and embellished domain, presents a painful contrast to the meaner habitations, and the miserable hovels, that mark a dependent, and sometimes a wretched peasantry.

To one country, in some particulars, this infant nation, and older nations, must indeed yield a proud and inaccessible pre-eminence—in those arts of which it is well said that they embellish life; which present, with all the vivid charms of painting, and all the energy, grace, and expression of sculpture, the human face and the human form divine, or embody those events that interest every feeling of the soul, which history has recorded, or which imagination forms—in those classical recollections that bring before our delighted

feelings the brightest names of genius, of eloquence, and of taste; and associate, with all that is great, and, alas! also all that is mean, with the ardent struggles and triumphs of freedom, and the cruel and bloody deeds of remorseless tyranny, the eventful progress (celebrated in strains that form, and will form, the model of all which is noble in sentiment, and graceful in diction) of a small band of exiles, confined to a narrow spot of soil, to that station from which they looked down on a prostrate and subject world.

But even in that station, in the very seat from which once issued the mandates that ruled the nations, amidst the awe-inspiring and soul-delighting ruins of imperial Rome, the citizen of these States may stand, and say with the mingled feelings of commiseration and exultation—How are the mighty fallen! I would not exchange the freedom, the independence, the substantial comfort and happiness that distinguish the infant country that owns and protects me, for all that recollection can supply of what is great and glorious in genius or in achievements, or all that art can furnish delightful to the eye or grateful to the feelings, which, alas! now only serve to mark, with greater humiliation, the fall, and abject condition of oppressed, enslaved, and degraded Italy.

And he may also say, that in the arrangement of our cities and villages, and in the *modern* structures, civil and religious, that adorn them, with the exception of those which in Italy constitute the wonder of admiring crowds, and of that which, in the metropolis of Eng-

and, rises with imposing grandeur, we need scarcely yield in the comparison to any other nation.[a]

Even in our *literary* institutions, their present improved and extended organization embraces a larger scope of science in connection with efficiency of operation, with the practical application of talent and learning to the great purposes of instruction, than some foreign institutions.[b]

a The public squares of European cities exceed in number those of our own; and the fountains that play in the humblest villages of Italy, and constitute so striking an ornament of Rome, are not here to be seen. But in our cities, the churches and public buildings will in many respects vie with the similar *modern* structures in the cities of Europe; our streets are wider and better arranged; and our country villages afford more evidences of substantial comfort than those of any other country, except England. And perhaps no city can boast of a promenade superior, if equal, in point of prospect, to the *Battery* in New-York.

b It would be absurd to say that foreign universities are not distinguished by intellect and learning of the highest order; but this intellect and learning are not *always* brought into as great practical efficiency as in our colleges, where the professors are engaged, for the greater part of the year, in the active business of instruction, by the daily examination of the students confided to them. In the English universities, it is well known that classical and mathematical studies are pursued to the comparative neglect of physical and moral science. In many of the colleges in these universities, instruction is most actively and usefully pursued. But others, richly endowed, are considered principally, if not solely, as provisions for the fellows or members. And with respect to the present operation of these provisions, the following remark is extracted from the Quarterly Review published in June last. After speaking of a clamour, which has passed away, against "the number and indolence, the prejudice and port, of the resi-"dent fellows of colleges," the reviewers attribute to it "the present custom "of dispensing, as a matter of course, with the residence of all members of "foundations who have taken the degree of Master of Arts;" and they observe —"Fellowships are sought for, as helping out the incomes of students in the "active professions of life." P. 91. Would not that system be the best, which would so occupy the fellows in the business of instruction, as to extend this important duty of the universities without burdening the fellows so as to prevent their devotion to literature? And should not a portion of the immense wealth of the universities be appropriated to the increase of the accommodations for students? If I am correctly informed, it is extremely difficult, from the great

But it is in our *civil* and *religious* institutions that we may, without the imputation of vain-glory, boast the pre-eminence. Actual observation will compel every traveller through those nations of the continent that now submissively yield to the yoke of despotic power, mild and benevolent as in some instances is its administration, to feel, however reluctant, the full force of the remark, which he may have thought evil discontent alone had raised, that the labour and independence and freedom and happiness of the many are sacrificed to the ambition and power and luxury of the few.

Let us never withhold the acknowledgment, that from the *first* of European nations, drawing our origin, we have also derived our admirable principles of civil freedom. Rejecting indeed the feudel characteristics of her polity, the monarchical and aristocratic features of her constitution, we broadly and fearlessly recognize the great truth, that though, in its general powers, and in its sanctions, government is "ordained of God," in the particular form of its administration, "it is the or-"dinance of man;" and that, in this sense, the *people* only are the source of that political power, which, when exercised according to the legitimate forms of the constitution which they have established, cannot be resisted, but under the penalty of resisting the "ordinance "of God." Still, though in these respects our go-

number of applicants, to obtain admission into the universities; so that, from this circumstance, many are excluded; while the great expense of a university education excludes others. Both these causes, it is presumed, have had their effect in producing the plan, which is likely to succeed, of "a London university."

vernments differ from that of England, let us gratefully remember, that from her we have derived not only many of her unrivalled maxims of jurisprudence, those which protect the freedom of the subject and secure the trial by jury, but those great principles which constitute the superiority of the modern republics above the ancient democracies. These are, the *principle* of representation;[c] the division of the legislative, executive, and judiciary departments; the check on the exercise of the power of legislation by its distribution among three branches; the independence of the judiciary on all influence, except that of the constitution and the laws; and its accountability, and that of the executive, to the people, in the persons of their representatives;[d] and thus what constitutes the characteristic blessing of a free people, a government of laws, securing to all the enjoyment of life, of liberty, and of property.

But even in this, next to our own, the freest of nations, it is impossible not to form a melancholy contrast between the power, the splendour, and the wealth of those to whom the structure of society and the aristocratic nature of the government assign peculiar privileges of rank and of political consequence, and the dependent and often abject condition of the lower orders, without drawing the conclusion, that the one is the unavoidable result of the other.

c The *principle*, I say; for in England it is only partially carried into practice.

d Even England's king is accountable, through his ministers, to the commons of England, theoretically acting in the lower house of parliament.

Advantages confessedly there may be in privileged orders, as constituting an hereditary and permanent source of political knowledge and talent, and of refinement and elevation of character, of feeling, and of manners. In this view, no men can be more imposing or more interesting than the high-minded noblemen and gentlemen of England.[e] But, in this imperfect world, we cannot enjoy at the same time all possible advantages. And those which result from the hereditary elevation of one small class of society, must produce in all the noble qualities which distinguish independent freemen, a corresponding depression of the great mass of the community. Can we for a moment hesitate which state of society to prefer? No. It is the glorious characteristic of our admirable polity, that the power, the property, and the happiness, which in the old nations of the world are confined to the few, are distributed among the many; that the liveliness and content which pervade the humblest classes among us, are not the mere result of that buoyancy of animal spirits which nature seems to have kindly infused into our frame, and which man shares with the beast that sports in the field or courses over the plain[f]—but a sober sentiment of independence, nurtured by the consciousness that in natural rights and original political power all are equal. The obedience, therefore, which fear in

[e] And yet dissipation and unbounded devotion to pleasure, the consequences of idleness and wealth, often contaminate the higher ranks, and produce corresponding effects upon the lower.—See additional note A at the end of the Discourse.

[f] It is cheering to think that, even in this way, there is something which does lighten the chains of the oppressed peasantry of Europe.

a great measure extorts from the mass of the people of other countries, is here the voluntary offering of a contented and happy, because, in the broadest sense of the term—a free people.

Brethren, I am not the political partizan. You know that I have never thus sunk in this sacred place my high office. I am not advocating the views or the feelings of this or that political party. Happy omen is it for our country, (may I not say so ?) that on great national questions parties no longer exist. But I do advocate that in which there should be no difference of opinion among us—the distinguishing features of our free governments. These are topics of general political and civil interest, not inappropriate at certain times to the sanctity even of this place. Nor on these points, nor on any others which I shall present to you, have I substantially changed my opinions: but undoubtedly the situation in which Providence has placed me, of considerable observation and reflection abroad, has powerfully confirmed me in them all—and I feel it my duty to tell you so.

But I hasten to subjects on which I feel myself more at home. It is the *religious freedom* of my country that constitutes, in my view, one of her proudest boasts. Protected as religion is by the state, which finds in her precepts and spirit and sanctions, the best security for social happiness and order, she is left free to exert her legitimate powers, uninfluenced and unrestrained by any worldly authority whatsoever. And the happy effect is seen in the zeal with which her

institutions are supported, as far as the ability of an infant country, and a spreading, and in many cases scattered and humble population, will admit; in the prevalence of those moral and social virtues that are among her best fruits; and above all, in less, much less of that hostility to her divine origin and character, which in other countries her unhallowed perversion to political purposes inspires and cherishes. The continent of Europe witnesses the arm of secular and ecclesiastical power exerted, in some parts, in the extension and restoration, in all its rigour, of a religion which alloys and contaminates the pure spirit of the Gospel by numerous superstitions and corruptions. And among those that once professed a purer faith, owing to their destitution of the best guards against heresy, the Apostolic constitution of the ministry and a prescribed liturgy and ritual, an indifference and laxness prevail, which can hear uttered, as the oracles of truth, the most absurd and blasphemous heresies, and listen, even in the temple of the Most High, to those metaphysical speculations which would terminate in the doubt of his existence and his attributes.[g]

From the melancholy view of the corruptions and superstitions that disfigure, and the heresies that subvert the pure principles of Christianity among the nations of the continent, let us turn to that Church, which

g The present state of "German Protestantism" is ably and eloquently exhibited in a course of sermons, preached in May last, before the University of Cambridge, by the Rev. Hugh James Rose; who, for genius, learning, eloquence, and primitive principles, zeal and piety, ranks among the most distinguished clergy of the Church of England; and whom I am proud and happy to call my friend.

every heart among us must revere and love as the Church of our fathers—by whom our own Zion (let this never be forgotten) was planted, and long sedulously and affectionately nourished; and which, whatever may be the defects and faults that are caused by those human admixtures which are extraneous to her Apostolic and primitive character, still in that character, and in the zeal and liberality with which she expends her wealth and her labour in the diffusion of Christianity, must call forth our warm admiration, affection, and applause. In union with this general sentiment, the American Episcopal Church, I repeat it, should cherish, as another tie which binds her to this Church, gratitude for her "first foundation, and "for a long continuance of nursing care and protec-"tion." Still she has cause of congratulation, that having received, through the Church of England,[h] the faith as it was once delivered to the saints, the ministry as it was constituted by the Apostles of our Lord, and a worship conformable to that of the first Christian ages, she professes and maintains them in their primitive integrity, without being clogged or controlled by that secular influence and power which sadly obstruct the progress of the Church of England, and alloy her Apostolic and spiritual character.

Look at the most important relation which the Church can constitute, that which connects the pastor with his flock. In the Church of England, this con-

[h] And the American Episcopal Church ought not to forget her debt of gratitude to the ancient Episcopal Church of Scotland; by whose Bishops her first Bishop (Seabury) was consecrated.

nection is absolute property. The livings are in the gift of individuals, of the government, or corporate bodies; and can be, and are, bought and sold like other property. Hence, like other property, they are used for the best worldly interests of the holders, and are frequently made subservient to the private views of individuals and families. They present an excitement to enter into the holy ministry, with a great admixture of secular motives, and with a spirit often falling short of that pure and disinterested ardour which supremely aims at the promotion of God's glory and the salvation of mankind.[1]

The connection thus constituted entirely independently of the choice or wishes of the congregation, is held independently of them. And such are the gross and lamentable obstructions to the exercise of discipline, from the complicated provisions and forms of the ecclesiastical law, that common, and even serious clerical irregularities, are not noticed. In a case of recent notoriety, abandoned clerical profligacy could not be even tardily subjected to discipline, but at a great pecuniary sacrifice on the part of the Bishop who attempted to do that to which his consecration vows solemnly bind him.*

[1] Many are the cases of honourable patronage, and of entrance into the ministry from the purest motives. But the *general tendency* of the system is, I conceive, as above stated.

* A petition was presented, during the last session of parliament, to the House of Lords and the House of Commons, complaining of the Rector of a parish, who had for years been notorious for the greatest profligacy. The Bishop of Lincoln stated in his place in the House of Lords, that owing to the operation of certain formalities in the ecclesiastical courts, he had hitherto ineffectually endeavoured to subject this clergyman to discipline; and considered it as a hardship, that in this discharge of duty he had already incurred an expense of several hundred pounds sterling. The debate on this occasion was published in the English newspapers.

The mode of support by tythes, though perhaps, as part of the original tenure of property, not unreasonable nor oppressive, is still calculated to prevent, in many cases, cordial and affectionate intercourse between minister and people. Indeed, even where clerical duty is conscientiously discharged, the state of things does not invite to that kind of intercourse subsisting among us, which leads the pastor into every family, not merely as its pastor, but its friend.

I need not observe how superior, in all these respects, are the arrangements of our Church; not indeed without their inconveniences, for no human system is perfect. To the congregations is secured the appointment of their clergymen, under regulations that prevent, in *episcopal* supervision and control, the choice of heretical or unworthy persons; and his support arises from their voluntary contributions. The connection is thus one of choice, and therefore of confidence and affection.[1] The provisions for ecclesiastical discipline can arrest the progress of the unworthy clergyman, and

[1] In the few cases of popular appointment of Rector or Lecturer in the Church of England, every inhabitant of the parish, (which is a district of a certain extent,) whether he be a *Churchman* or *dissenter*, a *Jew*, an *infidel* or a *heretic*, has a right to vote; and the canvassing which takes place, and the elections which ensue, are often attended with unpleasant occurrences. None of these inconveniences are felt in the American Episcopal Church; where the choice of the minister is, in the larger churches, generally made by the vestry, who are a select number of Episcopalians chosen by the pew-holders in that particular church, to manage their affairs. In the smaller churches, the congregation sometimes choose their clergyman; which is done by private consultation, or by assembling in the church for that purpose: and from the force of public opinion, any thing like canvassing, any efforts made by a clergyman to promote his election, would powerfully tend to defeat it. In case the Bishop be not satisfied that the person so chosen is a "qualified minister," provision is made for inquiring into the sufficiency of the person so chosen, and for the confirmation or rejection by the Bishop of the appointment, as the issue of the inquiry may be.

put him away from the congregations he is injuring and destroying, and the church which he is disgracing; and happy are the effects in the general zeal, purity, and exemplary lives of the clergy, and the affectionate intercourse that subsists between them and their flocks.[m] Often have I taken pride and pleasure in exciting the surprise of those who supposed and contended that the voluntary act of the people would not adequately provide for the clergy, by stating in my own case—the continuance of my salary; the provision for my parochial duty; and the ample funds by which I was enabled to leave my congregations and my diocese.

Advance higher in the relations that subsist in the Church, to those which connect a Bishop with his diocese. The commission of the Bishop, his Episcopal authority, is conveyed to him by the Bishops who consecrate him. But in England the *election* of the person to be thus consecrated is *nominally* in the Dean and Chapter of the cathedral of the diocese; and *theoretically* in the King, who gives the Dean and Chapter

m The canons of the Church, in every diocese, make provision for the trial of clergymen on presentment to the Bishop, by the vestry of the church of which he is minister, by a certain number of presbyters, by the convention of the clergy and lay representation of the diocese, or by a standing committee of a certain number of presbyters and laymen chosen by the convention. And the Bishop, either in virtue of his episcopal superintendence generally, or of the provisions of the canons, may, in case of rumours seriously affecting the character of a clergyman, appoint a *board* of clergymen and laymen, to inquire whether there be cause of presentment; and if there be so in their judgment, to present accordingly. The ecclesiastical sentence, *canonically* pronounced by the Bishop after a canonical trial, will always be ratified by the civil courts, should an appeal be made to them on a suit for damages. In all such cases, the courts only inquire whether the individual has been tried according to the rules of the denomination of Christians to which he belongs, and to which rules he has voluntarily subjected himself.

permission to elect the person, and only the person, whom he names. Thus, in the *actual* operation of what is more an aristocratical than a monarchical government, the Bishops are appointed by the Cabinet or the Prime Minister; and hence, with some most honourable exceptions, principally recent, the appointments have notoriously been directed with a view to parliamentary influence. Almost all the prelates that have filled the English sees, have owed their advancement not solely as it ought to have been, and as in our system it must generally be, to their qualifications for the office; but to a secular interest, extraneous from spiritual or ecclesiastical considerations.[a]

[a] I have often heard the remark made in England, and so publicly that I cannot be accused of indelicacy in here stating it, that no Prime Minister before the present (Lord Liverpool) manifested scarcely any regard, in his ecclesiastical appointments, to other considerations than family or parliamentary influence. In the Church of Ireland, until lately, this influence has alone prevailed. In the Church of England, the Bench of Bishops is at present most honourably filled. It is doubted whether the see of Canterbury could be occupied by a prelate uniting so many qualifications for the office as those which render the life of Archbishop *Sutton* of such value to the Church over which he presides. With the most singular talent for business, he is unwearied in his devotion to the multiplied concerns that daily claim his attention; and in every thing that he says, and in every thing that he does, there are a prudence and propriety, a dignity and condescension, a decorum and grace, which never fail to inspire with high reverence and respect, and at the same time with pleasure and delight, all who behold him in the official station or in the private circle. Elevated as the metropolitan of England is above all the Peers, except those of the Royal Family, and allied by birth as the present metropolitan is, with one of the noblest and most powerful families of that country, I considered as an act of very great attention the invitation which I received from him, to accompany him to the House of Lords, at the opening of Parliament. And I could not but admire the unaffected dignity and the mild courtesy which distinguished him. On this occasion, and on others, the attentions of himself and his family were the most gratifying that I could possibly receive, and have made an impression on my mind which will never be effaced, and have excited feelings of gratitude which will never be extinguished.

I owe the same acknowledgments most particularly to the prelate (Dr. *Howley*,) whose exalted learning, and worth, and devotion to duty, are of such great advantage to the diocese of *London*—to the Bishop of *Llandaff* (Dr. *Van*

Advance still higher—to the Church in her exalted legislative capacity, as the enactor of her own laws,

Mildert,) whose extensive and deep theological attainments are always actively employed in the defence of primitive truth and order—to the Bishop of *Peterborough* (Dr. *Marsh*,) and the Bishop of *Salisbury* (Dr. *Burgess*,) whose critical acumen and learning, though sometimes exerted in defence of opposite points of classical or theological speculation, are so great an honour to the Church —to the Bishop of *Durham* (Dr. *Barrington*,) who, in a long life, has munificently applied his patronage to the most useful and benevolent purposes—to the Bishop of *Litchfield and Coventry* (Dr. *Ryder*,) whose exemplary piety and episcopal activity are so generally acknowledged—and especially to the recently appointed Bishop of *Chester* (Dr. *Bloomfield*,) who, distinguished by the highest classical reputation, promises in his theological and episcopal career to attain the most elevated station of honour and of usefulness. From these, and from some other Bishops, especially the excellent, and learned, and active Bishop of *Limerick*, (Dr. *Jebb*,) I received, as far as opportunity offered, the kindest civilities. And I hope I shall be pardoned for this public acknowledgment of them; particularly as my further object is to remark, in reference to the sentiment expressed in the discourse, that eminently, most eminently worthy as those prelates are of their exalted station, it may be doubted whether, if they had not been of noble birth or alliance, or possessed, from their connection as tutors with noble families, or from other cause, of what is called *interest*, they would have filled the high stations which they now adorn. The same remark will apply *generally* to other cases of court patronage. And the evil is, the exclusion sometimes of superior merit, in consequence of the want of *interest*; and sometimes the advancement of those who have little of any other pretensions than the possession of this *interest*.

In the American Episcopal Church, the Bishop of every diocese is chosen in diocesan convention of the clergy, and the lay representatives of congregations; each clergyman and each congregation having one vote; the concurrence of a majority of the clergy and of a majority of the delegates being necessary to a choice. The person elected by the diocesan convention, must be recommended to the Bishops by a majority of the standing committees of the respective dioceses, consisting of a certain number of clergymen and laymen chosen by the conventions thereof; or by the House of Clerical and Lay Deputies of the General Convention: after which, the Bishops may consecrate or not, according to their discretion. It seems impossible to devise a better mode of securing a proper choice of a Bishop—though doubtless it is liable to the inconvenience of party feeling in the diocese; which however, if it should operate in an improper choice, may be counteracted by the standing committees, or the House of Clerical and Lay Deputies in General Convention, who must ratify the choice; or by the Bishops, who must consummate it. The clergy and the representatives of the congregations are, generally speaking, the best judges of the fitness of the person who is to be their Bishop; and as they are most interested in a proper choice, it is to be presumed that generally they will make it. The violence of party, if in any case excited, will soon settle down, after the choice of the diocese has been confirmed by the highest ecclesiastical authorities.

and regulations, and canons. The Convocation, the legitimate legislature of the Church of England, and the high grand inquest of the Church, has not exercised its functions for more than a century. And the only body that legislates for a Church thus bound by the state and stripped of her legitimate authority, is parliament, with unlimited powers—a House of Lords, where the presiding officer may be, and it is said has been, a dissenter—a House of Commons, where many are avowed dissenters, and where, whenever church topics are discussed, ample evidence is afforded that the greatest statesmen are not always the greatest theologians.*

Let me not be misunderstood—I am not speaking disrespectfully of dissenters, nor entering into the question of the propriety of their participating in the civil government of England. But what business have dis-

* The following remarks on the subject of parliamentary theology are extracted from a most able work recently published, entitled, "Letters to Charles "Butler, Esq. on the Theological Parts of his Book of the Roman Catholic "Church, by the Rev. Henry Phillpotts, D. D. Rector of Stanhope," in the diocese of Durham—a most powerful writer, characterized not more by the compactness, the energy, and the conclusiveness of his reasoning, than by the pungency, elegance, and delicacy of the classical style in which that reasoning is made to reach the understanding, to gratify the taste, and to arouse the feelings. This writer observes, (p. 218,) "Of that honourable assembly, to which "I have here alluded, I trust that I shall not be thought likely to speak in terms "of purposed disrespect. But I may without offence be permitted to observe, "that the Reports of what passes in its deliberations on subjects like those "which I am now treating, do not always tend to heighten our veneration for "it. If 'there is no royal road to philosophy,' neither is there any parliament-"ary short-cut in the science of divinity:—here privilege is of no further use, "than to enable its possessors to speak peremptorily in a high place, without "always 'knowing what they say, or whereof they affirm:' in short, 'honour-"'able members,' and even 'honourable and learned members,' must be con-"tent to be ignorant, where they will not take the trouble to be informed; and "if they think fit to proclaim their ignorance, they have only to thank them-"selves for any exposure to which it subjects them."

senters with legislating for a Church, from which they dissent, and to which they are conscientiously opposed?

I need not remark to you how superior are the arrangements of our ecclesiastical constitutions. These provide, in Diocesan Conventions, consisting of the Bishop, the Clergy, and the delegates of congregations; and in a General Convention of the Bishops, the Clergy, and the representatives of the Laity, with a negative on each other, for the full, efficient, and vigorous exercise of the legislative, executive, and judiciary powers of the Church; and at the same time secure in every department, and in every officer, that responsibility which is essential to a zealous and correct administration of ecclesiastical affairs.

The principle of our ecclesiastical polity we derive from the Church of England. It is the principle which its ablest champion, styled in olden time and in olden phrase, "the judicious Hooker," enforces and vindicates —that all orders of men affected by the laws, should have a voice in making them.[p] In the theory of the ec-

p "To take away all such mutual grievances, injuries, and wrongs, there was "no way but only by growing unto composition and agreement amongst themselves, by ordaining some kind of government publick, and by yielding themselves subject thereunto; that unto whom they granted authority to rule or "govern, by them the peace, tranquillity, and happy estate of the rest might "be procured." (Hooker's Ecclesiastical Polity, vol. i. page 241. Oxford edition.)—"Strifes and troubles would be endless, except they gave their common "consent all to be ordered by some whom they should agree upon. Without "which consent there were no reason that one man should take upon him to "be lord or judge over another." (Ibid. pp. 241, 242.)—"Impossible it is that "any should have complete lawful power but by consent of men, or immediate "appointment of God." (Ibid. p. 242.)—"So that, in a word, all publick regiment, of what kind soever, seemeth evidently to have risen from deliberate "advice, consultation, and composition between men, judging it convenient and "behoveful." (Ibid. p. 243.)—"The lawful power of making laws to command "whole politick societies of men, belongeth so properly unto the same entire

clesiastical constitution of England, the Bishops and the Clergy legislate in the upper and lower house of Convocation, and the laity in Parliament, whose assent, or that of the King, is necessary to all acts of the Convocation. But though the Convocation is summoned and meets at every opening of Parliament, the prerogative of the King is immediately exercised in dissolving it. Hence Parliament—a lay body, with the exception of the Bishops who sit in the House of Lords, and whose individual votes are merged in the great mass of the Lay Peers—becomes in its omnipotence the sole legislator of the Apostolical and spiritual Church of England. And the plan has been agitated, of altering by authority of Parliament the marriage service of the Church, so as to compel the Clergy to dispense with those parts which recognize the doctrine of the Trinity, in accommodation to the scruples of a certain class of dissenters.¶ Thanks to that good Providence who

"societies, that for any prince or potentate of what kind soever upon earth to "exercise the same of himself, and not either by express commission immedi-"ately and personally received from God, or else by authority derived at the "first from their consent upon whose persons they impose laws, it is no better "than meer tyranny. Laws they are not therefore which publick approbation "hath not made so." (Ibid. p. 246.)—"Till it be proved that some special law "of Christ hath for ever annexed unto the clergy alone the power to make "ecclesiastical laws, we are to hold it a thing most consonant with equity and "reason, that no ecclesiastical laws be made in a Christian commonwealth, with-"out consent as well of the laity as of the clergy, but least of all without consent "of the highest power. For of this thing no man doubteth, namely, that in all "societies, companies, and corporations, what severally each shall be bound "unto, it must be with all their assents ratified. Against all equity it were, "that a man should suffer detriment at the hands of men for not observing "that which he never did either by himself or by others, mediately or imme-"diately agree unto." Ibid. vol. iii. pp. 368, 369.)—"Peace and justice are "maintained by preserving unto every order their right, and by keeping all "estates, as it were, in an even balance." (Ibid. p. 369.)

¶ The plan has not succeeded; nor is it likely to succeed. But the fact of its agitation is mentioned, to show the ideas entertained of the *omnipotence* of Parliament in matters ecclesiastical as well as civil.

hath watched over our Zion, no secular authority can interfere with, or control our high ecclesiastical assembly. The imposing spectacle is seen there, of her Bishops in one house, and her Clergy and Laity by their representatives in another (analogous to the mode of our civil legislation,) exercising legislative, and by the Bishops admonitory, authority over the whole Church, and co-ordinately enacting the laws that her exigencies may demand. Harmony, union, vigour, zeal, like the life-blood of the human frame, are thus sent from this heart of our system, into every part of the spiritual body—through all the members of our church, which is destined, we humbly trust, to exhibit not only as under the most discouraging circumstances she has always done, in its purity, but in the strength arising from increasing numbers, the primitive truth and order which Apostles proclaimed and established, and for which they and a noble army of martyrs laid down their lives.*

* The Church of England and the Protestant Episcopal Church in America are identified as to the *Episcopacy*; by which is meant the divine constitution of the ministry in the orders of Bishops, Priests, and Deacons, with their appropriate powers; the order of Bishops possessing exclusively the powers of ordination, of confirmation, of superintendence, and of supremacy in government. But these Churches differ in many respects in their *Episcopal government*; which general term not only includes the above orders of the ministry, but extends to other offices of human appointment; and especially to the mode by which her ministers are vested with jurisdiction; and to the particular organization of her legislative, executive, and judiciary departments. It is correct to speak of the divine institution of *Episcopacy*; but not as is done by some writers of the divine constitution of *Episcopal government*; which on many points is of human arrangement, and varies in different Episcopal Churches.

In the American Episcopal Church, the body which exercises her legislative power is constituted analogous to the paramount civil body of the United States —the Congress. This consists of two houses, of senators and representatives of the several states, the concurrence of both being necessary to laws. And the supreme authority of the American Episcopal Church is vested in like

I might dwell on other points of comparison—but the detail is painful to me, and I forbear.' I forbear

manner in a General Convention of two houses, with co-ordinate powers—the House of Bishops of the several dioceses—and the House of Clerical and Lay Deputies from each diocese, chosen by the clergy and representatives of the congregations in diocesan Conventions; the consent of both Houses being necessary to the acts of the Convention; and the Clergy and Laity having a negative on each other. The *government* of the Episcopal Church in America is perhaps even more *republican* than that of the Presbyterian denomination. The legislative bodies of the latter are not divided as that of the General Convention of the Episcopal Church is, into two houses, similar to the civil legislatures; nor in their ecclesiastical assemblies have the Laity, voting as a distinct body, a complete negative on the acts of the Clergy, as they have in all the legislative bodies of the Protestant Episcopal Church. There is also a close analogy between the civil government and the government of the Episcopal Church in *the single and responsible executives*—the president and governors in the one; and in the other, the Bishops of the several dioceses, originally elective officers, and amenable by impeachment of the diocesan Conventions to the general Council of Bishops. A single executive, securing at once *energy* and *responsibility*, a feature so valuable in our civil constitutions, is unknown to all the forms of Church government, except the *Episcopal*. Let it not be said then that there is any inseparable alliance between an Episcopal government and monarchy. Happily without violating the cardinal principles of Episcopacy in the divinely constituted powers of Bishops, Episcopal government may be adapted to any form of civil polity; and in this country, resembles more than any other ecclesiastical government, our civil constitutions.

I cannot, however, avoid adverting to one or two other particulars. It would hardly be supposed, and yet such is the fact, that the theological requisitions for the ministry, and the provisions for theological education in the American Church, are much superior to those in the Church of England. With respect to the qualifications for orders, in addition to evidence of pious and moral character, the canons of the latter Church only require that the person applying for orders has "taken some degree of school in either of the universities; or at the "least, that he be able to yield an account of his faith in the Latin, according "to the articles of religion; and to confirm the same by sufficient testimonies "out of the Holy Scriptures." No previous time for theological study is specified. Compare with the above meagre requisitions the following, contained in a canon of the American Episcopal Church.—(See Appendix, No. 1.)

In the Church of England there are really scarcely any public provisions for theological *education* for the ministry. In each of the universities there are only two professors of divinity. Their duties are confined to delivering at stated times, a few lectures on divinity to the university students; but they have not the especial charge of the candidates for orders, who are left to study *when*, and *where*, and *how* they please. Almost immediately on graduating, they may apply for orders, with no other theological knowledge than what was obtained in the *general* course of religious studies in the college of which they have been members,

also, lest it should be supposed that I delight in exposing the weak points of a church, who, with all her faults, arising not from her spiritual character, but from secular arrangements, is the great blessing and hope of England and of Protestant Europe; whom, notwithstanding defects that obscure her splendour and

In the American Episcopal Church, a Theological Seminary, under the authority and control of the whole church, is established, embracing, under six professorships, a course of *theological* study of three years, in which, for nine months every year, the students are daily examined by the professors on the subjects of their respective departments.—(See Appendix, No. II.)

Must not every friend to the Church of England most ardently desire that in the universities, distinct and full provision, similar to that above named, should be made for theological education? And could there be a better plan than that of *divinity colleges*, where the *graduates* of the other colleges could pursue their theological studies under suitable professors and tutors? What an incalculable effect would such institutions produce in raising the tone of theological and practical qualifications for the ministry, and in counteracting the superficial and secular views with which that holy function is now too often regarded? A church of such wealth and influence as the Church of England, has only to say this *must* be done, and it *would* be done. But alas! the Church of England cannot *speak* nor *act*. There is no community of authoritative acts as in the American Church between the Bishops, none between them and the Clergy and the Laity. No *General Convention* of the Bishops and the representatives of the Clergy and Laity superintends and regulates her concerns.

The only public bodies of the Church of England, are the Society for Promoting Christian Knowledge, the Society for Propagating the Gospel, and the Church Missionary Society. But these have no authoritative power over the internal concerns of the church; and are in many respects most loosely organized. The business of the two former is regulated by public meetings of all the members, in which, as far as *voting* is concerned, the Bishops may be entirely controlled by the Clerical and Lay members, and the two former by the latter, who it is believed out number them. How much more correct and judicious is the principle of a concurrent vote by orders in the American Church, so that the three orders of Bishops, Clergy, and Laity, have a negative on each other. No person, I think, who knows the present state of the Church of England, but must ardently desire the union of the two societies for *Propagating the Gospel*, and the *Church Missionary Society*, in a *new* society, to be managed by directors consisting of the Bishops, of certain of the beneficed Clergy, and of officers of the state, and of the law, and of other persons to be chosen by the members —in this board of direction, adopting the principle above mentioned, of voting by orders. The party spirit that now rages in that church, would thus be allayed, and the greatest efficiency given to the operations of the Church of England, in the important work of propagating the Gospel.

impede her Apostolic influence, I revere and love; and who ranks among her Bishops and Clergy some of the highest names for talents, for learning, for piety, and for laborious zeal; and whose friendship and hospitable attentions, an honour to any person, I have felt to be an honour to me. I make this acknowledgment with emotions of the liveliest gratitude for the abundant hospitalities and attentions which gladdened my residence among them. But surely this powerful feeling is not to repress the exercise of the privilege, and indeed the duty, of every person who may have the opportunity, of comparing his own country and church with others, not for the unworthy purpose of petty boasting, but in the elevated view and hope, however humble his influence, of advancing the great interests of the human kind, and the divine cause of the kingdom and church of Jesus Christ. Hospitalities and attentions, estimable as they may be, would, at such a price, be much too dearly purchased.

No—I revere and love England and its church; but I love my own church and country better.—"If "I forget thee, O Jerusalem, may my right hand forget "its cunning. If I do not remember thee, may my "tongue cleave to the roof of my mouth; if I prefer "not Jerusalem above my chief joy."

It is with a view to nourish the same sentiments in you, my brethren, that I have indulged in remarks which some may think unnecessary and invidious. But what I have said, has been dictated by a paramount sense of duty, which, when clear and decided, ought not to look to personal consequences—by a deep and de-

liberate conviction that you cannot be made sensible of the great superiority of your own church in many particulars of human arrangement, but by the comparison which I have made. You ought to know and to feel this superiority, not for the purpose (I repeat it) of nourishing a foolish vain-glory, but of cherishing that enlightened and warm attachment to your church, which only will lead to zealous and unabating endeavours to preserve her purity, and extend her hallowed influence.

Nor is this comparison without another important object. Common opinion often identifies our church not merely in the cardinal points of faith, of ministry, and of worship, in which we are proud thus to be identified, with the Church of England, but in the organization which results from her connection with the state. This erroneous view of our church has subjected her, in various places and at different times, to an odium which, preventing a dispassionate examination of her real character, of her Apostolic and primitive claims, has seriously retarded her progress. It has been insinuated, if not openly asserted, that we secretly desired the establishment, the honours, and the wealth of the Church of England. God forbid (I speak reverently and most seriously) that we should ever have them. It may be doubted whether in their present operation they are a blessing to the Church of England. They weigh down her Apostolic principles; they obstruct the exercise of her legitimate powers; they subject her to worldly policy;* they

* See additional note C at the end of the Discourse.

infect her with worldly views. Still in her doctrines, in her ministry, in her worship, she is "all glorious "within"—and thanks to the sound and orthodox and zealous Clergy, who have been faithful to her principles, she is still the great joy and the great blessing of the land. It would be impossible to sever the church from the state without a convulsion which would uproot both, and thus destroy the fairest fabric of social and religious happiness in the European world. But many of the abuses to which secular interest and views have subjected the Church of England, and many even of the original defects of her constitution, might be, and may we not hope will be, corrected and remedied by the gradual but powerful influence of *public opinion*. And it therefore is a high act of duty and of friendship to that church, to direct the public attention to those abuses and defects.[t] For if the Church of England were displayed in her evangelical and apostolic character, purified and reformed from many abuses which have gradually but seriously diminished her influence, greater would be the blessings she would diffuse, more limited and less inveterate the dissent from her, and more devoted the grateful attachment of her members. We want not, therefore, the wealth, the honours, or the establishment of the Church of England. With

t The author has not the vanity or the presumption to suppose, that his opinions will be considered as of so much importance in England, as to excite any solicitude as to their nature or their operation. But he must say, that fervently and deeply attached to the Church of England in her apostolic and primitive character, if he were one of her clergy, and occupied a station of influence, he should feel it an imperious duty, and the highest evidence of his attachment to her, to proclaim precisely the same opinions which he has expressed in this discourse.

the union of church and state commenced the great corruptions of Christianity. So firmly persuaded am I of the deleterious effects of this union, that if I must choose the one or the other, I would take the persecution of the state rather than her favour, her frowns rather than her smiles, her repulses rather than her embraces.[u] It is the eminent privilege of our church, that, evangelical in her doctrines and her worship, and apostolic in her ministry, she stands as the primitive church did,[x] before the first Christian emperor loaded her with the honours that proved more injurious to her than the relentless persecution of his imperial predecessors. In this enviable land of religious freedom, our church, in common with every other religious denomination, asks nothing from the state but that which she does not fear will ever be denied her—protection, equal and impartial protection.

My brethren, I have done—I have laid before you at this interesting period of meeting you after a long absence, some of the thoughts and feelings that have occupied my mind. But there is still one weight of which you must allow me to disburden myself—that of gratitude to you. You sympathized kindly and tenderly with me in the illness that disabled me from serving you. You pressed my voyage abroad. As a vestry, and individually, you made the most ample

[u] Perhaps these expressions are too strong. I know they are thought so by some whose judgments I greatly respect. But I must confess, I think they are justified by the view which history affords of the effects of state influence on the Church.

[x] In this view, as identified with the Church in the first and purest ages of Christianity, how exalted is her character, how responsible her situation, and how momentous the duties of her clergy and her people.

provision for me. I left you with your kindest wishes, attentions, and prayers. I left you with the hope indeed, that I should meet you again; but truly, with some apprehension that it might be otherwise. But I left you with a heart solaced and cheered by your kindness; the recollection of which cheered many lonely moments, solaced many days of solitude and sickness in distant lands. Through the protection and favour of a gracious Providence I meet you; and I am greeted with a welcome—oh! let me say so—which my heart delights to believe is an evidence that I have a stronger hold on your affections and your confidence than I supposed I possessed—and than I think I deserve. I ought to be the happiest of men; and, considering what I owe to my congregations and my diocese, I ought to be the best of pastors and the best of bishops. In the strong sense of my obligations to God for his mercies, not the least of which are your confidence and attachment which bind me to your service, I will, by his grace, aim at what I cannot hope fully to attain. And may he, the Author of all good, the God and Father of our Lord and Saviour Jesus Christ, bestow on you his choicest blessings; not merely the temporal joys of a fading life, but the rich blessings of his mercy and grace in Jesus Christ through the ages of eternity.*

* See the concluding additional note.

ADDITIONAL NOTES

TO THE SECOND EDITION.

Page 15. [*No men can be more interesting than the high-minded noblemen and gentlemen of England.*] Among those, the honour of whose acquaintance the author enjoyed, he hopes he may be permitted to mention Lord Grenville, Lord Stowel, Lord Bexley, Lord Kenyon; and also Lord St. Vincent, and Lord Sandon, from whom he received the most courteous attentions at Rome.

Page 36. [*The privilege of comparing his own country and church with others.*] This privilege is exercised by no persons with more frequency or greater freedom than by English travellers and reviewers. An able comparison of this kind in one of the late numbers of the Quarterly Review, was written by an individual of the first literary reputation [Mr. Southey], to whom had been unjustly attributed articles of a very different description relative to the United States of America. But the author had also the mortification of hearing from this gentleman, distinguished not more for his elevated talents, than for his amiable virtues, that he had received from America, in consequence of this supposition, many anonymous letters of the most criminating description. This is not the mode in which Americans should defend the character of their country.

Page 38. [*Subject her to worldly policy.*] What but the policy of the cabinet ministry of England prevented them, before the revolution in America, from granting Episcopacy to the colonies? They wished to keep the colonies dependent in all respects on the mother country. They sought to please the dissenters. This fact, well known at the time, is abundantly proved in letters from Archbishop Secker to Dr. Johnson, of King's [now Columbia] College, New-York; annexed to his life by Dr. Chandler. The gratitude of the American Church for favours received before the revolution, is *principally* due to the Church of England in her *Apostolic* character, and not as an establishment dependent on the state, and protected by it. In her former character she would have granted Bishops to the colonies; in the latter she refused it. Happily that policy is now changed; and her colonies enjoy Bishops; still, however, dependent on the cabinet ministry of England, and appointed and controlled by them.

Concluding Note.

In this second edition of his discourse, the author has endeavoured to correct some of the defects of style which his own observation or that of others detected in what was, through unavoidable circumstances, a *hasty* performance. He does not mean to apply this remark to the *sentiments* expressed. *They* were the result of much reflection, were well weighed, and he sees no reason to retract or to modify them.

He indulged the hope that the discourse would in some measure tend to increase the attachment of his countrymen to their civil and religious institutions; and his still more sanguine expectation was, that it would do good to the Church in which he holds an official station, by correcting erroneous impressions with respect to her transatlantic connections and prepossessions; and by diffusing correct information as to her real organization and character. The comparison was made of his own country and Church with others, "not for the unworthy "purpose of vain-glory, but in the elevated view and hope, however humble "his influence, of advancing the great interests of the human kind, and the "divine cause of the kingdom and Church of Jesus Christ." Under the influence of these sentiments, a regard to "personal consequences" in the censures to which he might be exposed, ought not, he thought, to deter him from the discharge of his duty.

In this concluding note, it is his object to notice some of the criticisms which have been made on the discourse.

The title has been criticised, as promising more than has been performed. Had the author supposed that it would have excited the expectation of a "comparison" in *all points* of his own country with others, within the compass of a single discourse, he certainly would not have adopted it. He thought the *outlines* of a general comparison were sketched in the discourse, that the comparison was made on *some points*, and therefore the title was not inapplicable. He certainly did not mean, in the use of it, to give undue importance to his performance.

The charge has been made by some of his own countrymen, that he has dealt unkindly and unjustly with England.

He has the satisfaction to know, that this is not the opinion entertained by many highly respectable subjects of that country resident here, who yield to none in a warm attachment to it. At the same time the author must declare, that different views on the part of the subjects of England, while it would occasion him pain, would not lead him to doubt the truth of his remarks or the propriety of their publication. He cannot help thinking that the charge is made from the impression produced by those parts of the performance which point out some defects in the civil and religious establishments of England, without sufficiently attending to the commendations, which he thinks are not sparingly bestowed. In the dedication he speaks of the "debt "of gratitude which is due [to England] for those civil and religious blessings "which his countrymen have derived, as their best inheritance, from the land

"of their fathers." In the body of the discourse he speaks of England as, "with all its faults, presenting to our impartial and scrutinizing judgment, so "many claims to our admiration and love." And subsequently in the discourse, the following sentiments occur. "Let us never withhold the acknowledgment, "that from the *first* of European nations, drawing our origin, we have also "derived our admirable principles of civil freedom." "Let us gratefully re-"member, that from her we have derived not only many of her unrivalled "maxims of jurisprudence, those which protect the freedom of the subject and "secure the trial by jury, but those great principles which constitute the "superiority of the modern republics above the ancient democracies." "No "men can be more imposing or more interesting than the high-minded noble-"men and gentlemen of England." "Let us turn to that Church, which every "heart among us must revere and love as the Church of our fathers—by whom "our own Zion (let this never be forgotten) was planted, and long sedulously "and affectionately nourished; and which, whatever may be the defects and "faults that are caused by those human admixtures which are extraneous to "her Apostolic and primitive character, still in that character, and in the zeal "and liberality with which she expends her wealth and her labour in the diffu-"sion of Christianity, must call forth our warm admiration, affection, and ap-"plause. And in union with this general sentiment, the American Episcopal "Church, I repeat it, should cherish, as another tie which binds her to this "Church, gratitude for her 'first foundation, and for a long continuance of "'nursing care and protection.'" The Church of England, "with all her "faults, arising not from her spiritual character, but from secular arrange-"ments, is the great blessing and hope of England and of Protestant Europe; "whom, notwithstanding defects that obscure her splendour and impede her "Apostolic influence, I revere and love; and who ranks among her Bishops "and Clergy, some of the highest names for talents, for learning, for piety, and "for laborious zeal; and whose friendship and hospitable attentions, an honour "to any person, I have felt to be an honour to me." "In her doctrines, in her "ministry, in her worship, she is 'all glorious within'—and thanks to the sound "and orthodox and zealous Clergy, who have been faithful to her principles, "she is still the great joy and the great blessing of the land. It would be im-"possible to sever the church from the state without a convulsion which would "uproot both, and thus destroy the fairest fabric of social and religious happi-"ness in the European world. But many of the abuses to which secular in-"terest and views have subjected the Church of England, and many even of the "original defects of her constitution, might be, and may we not hope will be, "corrected and remedied by the gradual but powerful influence of *public* "*opinion*. And it therefore is a high act of duty and of friendship to that "church, to direct the public attention to those abuses and defects. For if the "Church of England were displayed in her evangelical and apostolic character, "purified and reformed from many abuses which have gradually but seriously "diminished her influence, greater would be the blessings she would diffuse,

"more limited and less inveterate the dissent from her, and more devoted the "grateful attachment of her members."

After these profuse and sincere, and some will doubtless think too strong encomiums, it surely ought to be permitted to him to show his preference for the institutions of his own country and Church, by contrasting them, plainly indeed but decorously, with those of England.

But in doing so, he has also been charged with violating the rights of hospitality, and with making an ungrateful return for the attentions which he received.

It is the first time that he has heard avowed the extraordinary sentiment, that a traveller, because he receives attentions in a foreign country, must be precluded from making any remarks on its institutions, unless those remarks are of unqualified praise. The sentiment is, on the face of it, too absurd to require refutation. One of the great objects of travelling would thus be defeated, and one of the principal means of advancing individual and national prosperity and happiness, arising from a comparison, the result of personal observation, between the institutions of different countries, would thus be frustrated. And yet the charge has been supported, by comparing the case of a traveller abroad, who, hospitably entertained, animadverts upon the country he has visited, to that of an individual, who, participating of the civilities of a private family, proclaims its defects and faults. But the cases are not in the least degree analogous. A private family is sacred—its character and its peculiarities are not subjects of public animadversion; least of all certainly by those who are admitted to its civilities. Not so with a *nation*. Its institutions, its principles, its character, manners, every thing appertaining to it, are, always have been, and always will and *ought to be*, with a view to the advancement of human perfection and happiness, fair subjects of investigation and criticism; and most of all by those who, from actual observation, are the best qualified for the task. The only rule to be observed is, to conduct the investigation with liberality, with candour, and with a scrupulous regard to truth; with no betrayal of private secrets, with no exposure of domestic concerns. The object which the author had in view was a laudable one—to show the superior excellence of the civil and religious institutions of his country, in their effect on the human character and on general and individual happiness, and to remove erroneous impression with respect to his own Church. And in pursuing this object, he is satisfied that he has not violated the rule which has just been prescribed.

It has been said—that he has not correctly appreciated the literary character of England; and has attempted unduly to exalt that of his own country. But the comparison on this subject is confined to the single point "*of the practical application of talent and learning to the great purposes of instruction.*" And the remark is, "It would be absurd to say that foreign universities are not distinguished by intellect and learning of the highest order; but this intellect and "learning are not *always* brought into as great practical efficiency as in our colleges, where the professors are engaged, for the greater part of the year, in "the active business of instruction, by the daily examination of the students con-

"fided to them." "In many of the colleges in these universities [of England], "instruction is most actively and carefully pursued." The limits of his discourse did not admit of his extending the comparison further—or he might have noticed, while he admitted the high excellence of the public schools of England, the more general diffusion of education in this country. In the state of New-York, as observed in the late Message of its chief magistrate to the legislature, more than 420,000 children have been taught in one year in the common schools —a greater number than it is believed are educated in all the schools of the National Education Society in England.

The author is not insensible to the importance of public opinion. He would always wish to profit by the criticisms and the remarks of others. In the present case he can see no reason to change his views either as to the truth of the sentiments expressed in this discourse, or the expediency of their publication. They might have been urged with greater talent, but not with more sincerity, and not with a more solicitous regard to the claims of decorum. He thinks they will do some good. He is assured of this fact from various respectable quarters; and this is the principal point on which he feels any anxiety. It was his duty and his desire, to turn to some profitable account the information and the opinions, however imperfect, which he obtained and formed abroad; and thus also to show that the time spent in absence from his duties here, was not wholly lost as to those purposes of usefulness, at which every person according to his ability and his opportunities should aim.

APPENDIX, No. I.

Extract from the Canons of the Protestant Episcopal Church in the United States of America.

Of Candidates for Orders.

Every person who wishes to become a candidate for orders in this church, shall give notice of his intention to the Bishop, or to such body as the church in the diocese or state in which he intends to apply for orders may appoint, at least one year before his ordination.

No person shall be considered as a candidate for orders in this church, unless he shall have produced to the Bishop of the diocese or state to whom he intends to apply for orders, a certificate from the standing committe of said diocese or state, that they believe, from personal knowledge, or from testimonials laid before them, that he had lived piously, soberly, and honestly; that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church; and further, that in their opinion he possesses such qualifications as may render him apt and meet to exercise the ministry to the glory of God and the edifying of the church.

With this enumeration of qualifications, it ought to be made known to the candidate, that the church expects of him, what can never be brought to the test of any outward standard—an inward fear and worship of Almighty God; a love of religion, and sensibility to its holy influence; an habit of devout affection; and, in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone his sacred influences can be manifested.

The Bishop may then admit the person as a candidate for orders.

Of the Preparatory Exercises of a Candidate for Deacon's Orders.

There shall be assigned to every candidate for deacon's orders four different examinations, at such times and places as the Bishop to whom he applies for orders shall appoint. And if there be a Bishop within the state or diocese where the candidate resides, he shall apply to no other Bishop for ordination without the permission of the former. The examinations shall take place in the presence of the Bishop and as many Presbyters as can conveniently be convened, on the following studies prescribed by the canons, and by the course of study established by the House of Bishops.

At the first examination—on some approved treatises on natural philosophy, moral philosophy, and rhetoric, and the Greek Testament; and he shall be required to give an account of his faith in the Latin tongue. At the second examination—on the books of Scripture; the candidate

being required to give an account of the different books, and to explain such passages as may be proposed to him. At the third examination—on the evidences of Christianity, and systematic divinity. And at the last examination—on church history, ecclesiastical polity, the Book of Common Prayer, and the constitution and canons of the church, and of the diocese or state for which he is to be ordained. In the choice of books on the above subjects, the candidate is to be guided by the course of study established by the House of Bishops. At each of the forementioned examinations he shall produce and read a sermon or discourse, composed by himself, on some passage of Scripture previously assigned him; which sermon or discourse shall be submitted to the criticism of the Bishop and Clergy present. And before his ordination he shall be required to perform such exercises in reading, in the presence of the Bishop and Clergy, as may enable them to give him such advice and instructions as may aid him in performing the service of the church, and in delivering his sermons with propriety and devotion.

No. II.

Extract from the Constitution and Statutes of the General Theological Seminary of the Protestant Episcopal Church in the United States of America.

I. The Theological Seminary of the Protestant Episcopal Church in the United States of America shall be permanently established in the state of New-York. The trustees of the said seminary shall have power, from time to time, to establish one or more *branch* schools in the state of New-York, or *elsewhere*, to be under the superintendance and control of the said trustees.*

III. The board of trustees shall be permanently constituted, as follows:—The Bishops of the Church shall be, *ex officio*, members of the board. Every diocese shall be entitled to one trustee, and one additional trustee for every eight clergymen in the same; and to one additional trustee for every two thousand dollars of monies in any way given or contributed in the same to the funds of the seminary, until the sum amounts to ten thousand dollars; and one additional trustee for every ten thousand dollars of contributions and donations, as aforesaid, exceeding that sum. The trustees shall be resident in the dioceses for which they are appointed. They shall be nominated by the Diocesan

* It is not to be supposed that this superintendance and control in the cases of *branch* schools at a distance from the *General* Seminary, would be otherwise than very *general*, or further than necessary to secure uniformity and unity of operations in the important business of education for the ministry.

Conventions respectively, to every stated General Convention, who may confirm or reject such nominations. The senior Bishop present shall preside at every meeting of the board of trustees; and, whenever demanded by a majority of the Bishops present, or a majority of the clerical and lay trustees present, the concurrence of a majority of the Bishops present, and a majority of clerical and lay trustees present, shall be necessary to any act of the board. Eleven trustees shall constitute a quorum. The trustees shall continue in office until their successors are appointed. In the interval between the stated meetings of the General Convention, the board shall have power to supply all vacancies from the dioceses respectively in which they may have occurred.

Of the Course of Theological Learning.

The Course of Theological Learning to be pursued in this Seminary shall embrace the following departments:—

1. Oriental and Greek Literature; comprising the knowledge which is necessary to the critical study of the Holy Scriptures in the original languages.

2. Biblical Learning; comprehending whatever relates to the criticism of the sacred text.

3. The interpretation of the Scriptures; exhibiting the principles of scriptural interpretation, and the meaning and practical application of the sacred writings.

4. The Evidences of Revealed Religion; establishing the genuineness, authenticity, and credibility of the Scriptures, and a view of the character and effects of Christianity, of the various objections of infidel writers, with a refutation of them, and of moral science in its relations to theology.

5. Systematic Divinity; presenting a methodical arrangement and explanation of the truths contained in the Scriptures, with the authorities sustaining these truths; a statement and refutation of the erroneous doctrines attempted to be deduced from the sacred writings; and a particular view and defence of the system of faith professed by the Protestant Episcopal Church.

6. Ecclesiastical History; displaying the history of the Church in all ages, and particularly of the Church of England, and of the Protestant Episcopal Church in this country.

7. The Nature, Ministry, and Polity of the Church; comprising a view of the nature of the Christian Church, and of the duty of preserving its unity; of the authority and orders of the ministry; with a statement and elucidation of the principles of ecclesiastical polity, and an explanation and defence of that of the Protestant Episcopal Church; and also an exhibition of the authority and advantages of liturgical service, with a history, explanation, and defence of the Liturgy of the Protestant Episcopal Church, and of its rites and ceremonies.

8. Pastoral Theology and Pulpit Eloquence; explaining and enforcing the qualifications and duties of the clerical office; and including the performance of the service of the Church; and the composition and delivery of sermons.

Of the Professors.

The Instructions of this Seminary shall be conducted by the following Professors, viz.—

1. A Professor of Oriental and Greek Literature.

2. A Professor of Biblical Learning and the Interpretation of Scripture.

3. A Professor of the Evidences of Revealed Religion, and of Moral Science in its relations to Theology.

4. A Professor of Systematic Divinity.

5. A Professor of Ecclesiastical History, and the Nature, Ministry, and Polity of the Church.

6. A Professor of Pastoral Theology and Pulpit Eloquence.

Of the Students.

As mere theological learning, unaccompanied with real piety, is not a sufficient qualification for the ministry, it is declared to be the duty of every student, with an humble reliance on divine grace, to be assiduous in the cultivation of evangelical faith, and a sound practical piety; neither contenting himself with mere formality, nor running into fanaticism. He must be careful to maintain, every day, stated periods of pious reading, meditation, and devotion; and occasional special seasons for the more solemn and enlarged observance of these duties, together with that of such abstinence as is suited to extraordinary acts of devotion, having due regard to the days and seasons recommended for this purpose by the Church. In order to excite just views of the nature, responsibilities, and obligations of the clerical office, he should frequently and carefully read over the services for the ordination of Deacons and Priests, with a view of making their contents the subjects of serious reflection, and an incitement to fervent prayer, that, if admitted to either of those offices, he may have grace to be faithful in the discharge of its duties. He must be regular in attendance on the public service of the Church, not only on Sundays, but also, as his studies and other duties will admit, on holy-days and prayer-days. Sundays, in particular, he should consider as devoted, except the portions of them occupied in the stated services of the Church, to the private use of means for his advancement in Christian knowledge and piety. And with a view to the promotion of the same great object, it shall be the duty of the Professors to commence their respective lectures or recitations with an office of devotion appointed for the purpose, and to incorporate with their instructions, as oppor-

tunity is afforded, such advice and directions as may tend to the religious improvement of the students, and to their proper view of the true character and weighty obligations of the Gospel ministry.

Of the Course of Study.

There shall be three classes in the Seminary; the term of study in each of which shall be one year. The students who enter the first year, shall compose the third class; those advanced into the second year, the second class; and those into the third year, the first class.

The course of study in the different classes shall be as follows:—

All the classes shall, on one day in each week, from the commencement of the first session of each year, and through the second session until the last of May, and as often on the day appointed as he may require, attend the Professor of Pastoral Theology and Pulpit Eloquence, for the performance of the services of the Church, the delivery of original sermons, and the instructions and recitations, or other exercises, to which he may think proper to call their attention.

In addition to the above, the following course of studies shall be pursued:—

Third Class. This class shall attend the instructions of the Professors of Oriental and Greek Literature; of Biblical Learning, and the Interpretation of Scripture; and of the Evidences of Revealed Religion, and of Moral Science in its relations to Theology; at least one half of their time being devoted, during the first session, to the first named of the above Professors.

Second Class. During the first session, this class shall attend the Professor of Oriental and Greek Literature; the Professor of Biblical Learning, &c.; and the Professor of the Evidences of Christianity. During the second session, they shall devote four-fifths of their time not occupied as above stated with the Professor of Pastoral Theology, to the Professors of Systematic Divinity, and of Ecclesiastical History, and the Nature, Ministry, and Polity of the Christian Church; and the remainder to the Professor of Biblical Learning, &c.

First Class. This class shall attend the Professors of Systematic Divinity and of Ecclesiastical History, &c.

FINIS.